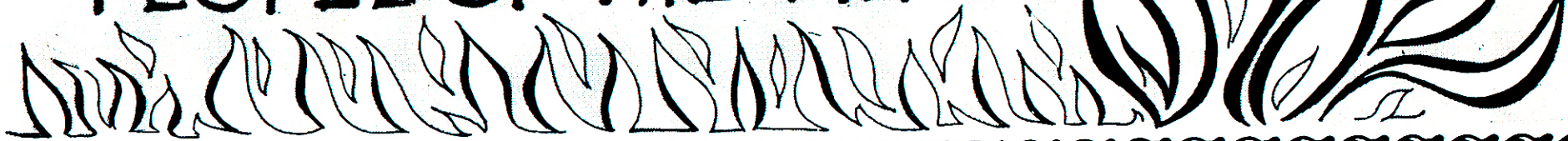


# HOW·NI·KAN

## PEOPLE OF THE FIRE

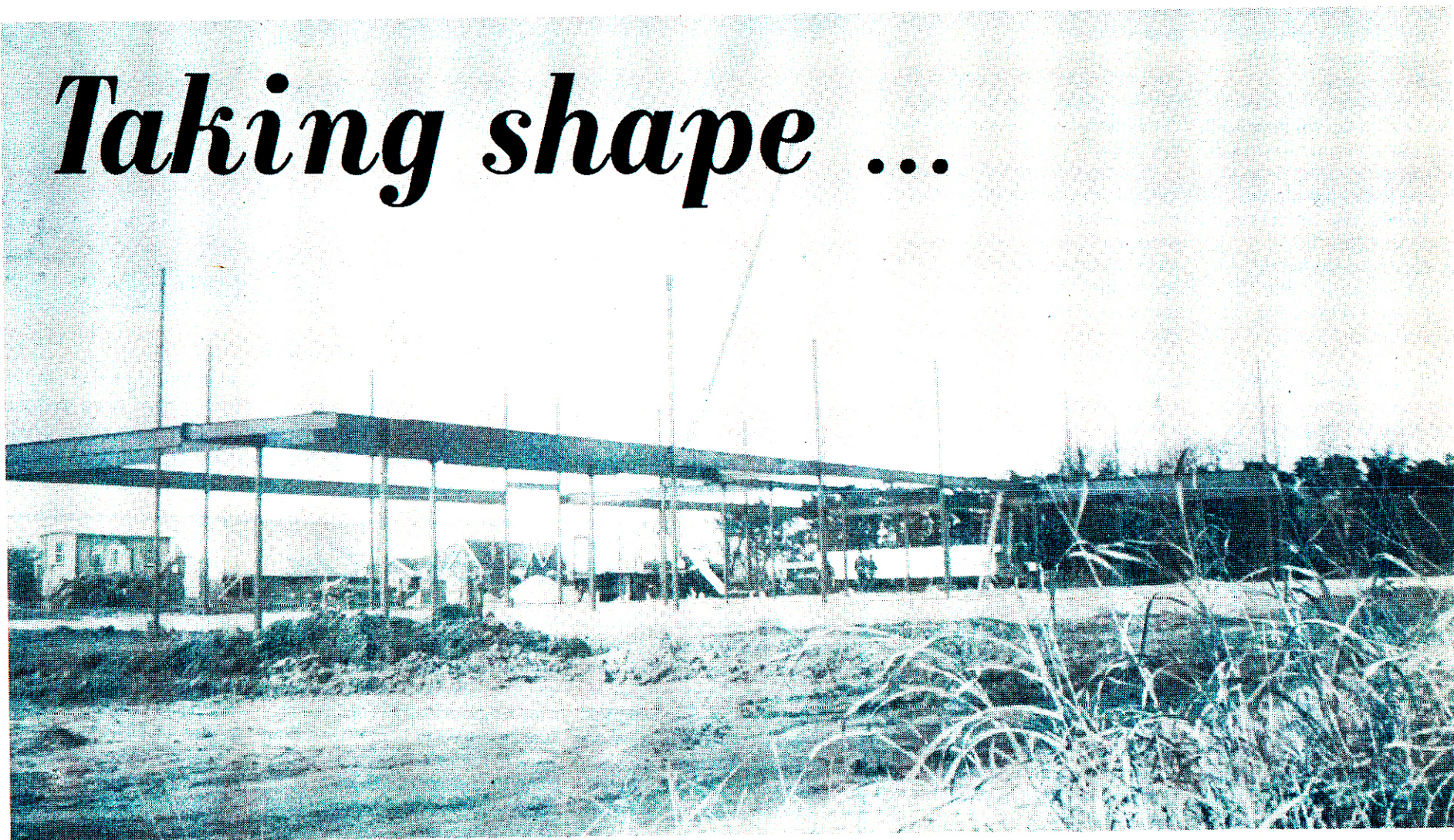


Vol. 15, No. 12

Citizen Band Potawatomi Tribe

December, 1993

## *Taking shape ...*



*The new building for the tribally-owned First Oklahoma Bank finally began to actually take shape shortly before Christmas when structural steel arrived and was put in place. Work on the new building is expected to go quickly now.*

## *1994 pow wow planning already well underway*

Before the tinsel was even off the tree, Citizen Band Potawatomi officials were planning for next summer's sweltering heat and the 21st annual Potawatomi Pow Wow.

Gathering in Tribal Administrator Bob Davis' office on Dec. 16 were new pow wow chairman Joe Cozad, his wife Kim, assistant chairman Carla Whiteman-Cozad, 1994 tribal princess Pam Whiteman, museum curator Esther Lowden, Business Committee members Hilton Melot and Jerry Motley and Davis. When they finished a couple of hours later, the June 25 Potawatomi Pow Wow had taken shape.

The format will basically follow last year's highly successful 20th annual pow wow.

Masters of ceremonies for the 21st annual event will be Dean Whitebreast of Cushing, Okla., and Jo Jo Lane of Anadarko, Okla. Head Lady Dancer will be Danielle Primeaux (Otoe/Missouria) of Norman, Okla., and Head Man Dancer will be Walter Ahhaitty (Comanche/Kiowa) of Lawrence, Kansas.

Head Singer will be Kenneth Cozad (Comanche/Kiowa) of Lawton, Okla., and Head Gourd Dancer will be Herbert Redbird (Kiowa). Arena directors will be John Peacock of Claremore, Okla.; Cletus Gayton (Kiowa) of Carnegie, Okla.; Fredding Banderas (Apache) of Apache, Okla.; Forney Beaver (Comanche/Wichita) of Lawton, Okla.; and Mike Rivera of Lawton,

Please turn to page 12



*Pow Wow Chairman Joe Cozad, Tribal Princess Pam Whiteman, Pow Wow Assistant Chairman Carla Whiteman-Cozad At Planning Meeting*



# TRIBAL TRACTS

## Young Potawatomi girls use art to explore heritage

(Reprinted from the Irving (Texas) News, Nov. 21, 1993) — From generation to generation, the symbols of American Indian cultures and their meanings have been passed down from elder to child.

In an effort to continue that tradition, the Indian Culture Center of Dallas began a youth art contest four years ago. Since that time two Irving youngsters have had the honor of being named the winner.

This year may prove to be no different as Ashley Anderson, 10, and her sister, Brooke Anderson, 13, once again try their hand at combining their heritage and artistic talents. The winners will be announced Dec. 18.

For the Anderson family, entering the contest is just another way of celebrating American Indian Heritage Month.

Ashley said she is proud to be of Potawatomi descent and the contest gives her an avenue to express herself artistically. She has entered the contest every year since she was 7.

The drawing that won first place for the fifth-grade Hanes Elementary School student last year depicted her family seated around a massive fire.

"You could say the fire meant protection and warmth," Ashley said. "The designs on the shawls of the people had Potawatomi symbols. There was also an oak leaf and an acorn over the fire."

This year Ashley is drawing a horse standing on cracked ground. The horse's mane and tail are blowing toward the horse's head. The picture isn't completed yet, but the young artist said the drawing will also depict two pipes and a moon.

Artistry is something that Ashley says she grew up around.

"It sort of runs in the family," she said. "I grew up surrounded by pretty pictures that my family drew."

But the feeling of winning the contest last year was second to none according to the young girl.

"I felt wonderful," she said. "When I was a kid I was your average second-place person — I won second place in everything. Then I won the contest. It made me feel really good."

The 10-year-old said that being a Potawatomi makes her feel special.

"I grew up with the Indian Center," she said. "It means a lot to my mom and dad, so it means a lot to me. Plus there's a lot of nice people in the Potawatomi tribe."

Besides the art contest each November, Ashley looks forward to the annual family junket to Oklahoma where a large pow

wow is held. The youngster said she has a lot of friends at that gathering and others that are held throughout the year.

"Last weekend we had a Thanksgiving dinner at the American Indian Center in Grand Prairie," she said.

Of course there is the trouble of explaining to her friends what tribe the Anderson family descends from.

"Some people, when they find out I'm Indian, say, 'Are you like Sioux?'" Ashley Anderson said. "I tell them Potawatomi and they say 'What?'"

She tells them that Potawatomi Indians are a mix of Woodland Indians and that they are very peaceful. That, she said, usually stops the questioning. More specifically, the Andersons are members of the Citizen Band Potawatomi.

Although both Ashley and her sister Brooke will be entering the contest, Ashley doesn't view it as a direct competition with her older sister because there are things that Brooke enjoys and excels at that don't quite suit young Ashley's fancy.

Kim Anderson, the girls' mother, will tell you that they "don't look like Indians."

But that doesn't stop her husband, who is listed on the tribal roles, and his family from enjoying his ancestry.

"The girls are Indian by ancestry," Mrs. Anderson, who is not Indian, said. "They don't get the same benefits and are not recognized by the Bureau of Indian Affairs."

Recognizing and celebrating one's Indian heritage is becoming a positive experience once again, Mrs. Anderson said, which is helping to complete the historical record of the different Indian Nations.

Ashley is anticipating this year's art contest and hoping for a repeat of last year's judging, although she knows the competition can get stiff, even within her own family.

First prize for the contest is \$100, with second prize being \$50 and third prize at \$35, said the center's director and contest coordinator Ruth Smith.

"We give them ribbons and have their work framed and then display the art work throughout the state," Smith said.

### DONATIONS

#### TO THE HOWNIKAN

Helen L. Hensley, OK - \$5  
Fanny Long, CA - \$25  
Norma Hodge, WA - \$20  
Glenn Lazelle, ID - \$10  
Vivian L. Diven, AK - \$50  
Lawrence Bressman, OK - \$25  
Paul E. Courington, ILL - \$20



## Computerized Cop

David Kubiak, police chief for the Citizen Band Potawatomi Tribe, was among tribal employees who attended a free computer training session conducted by Gordon Cooper Area Vocational-Technical School recently. Students enrolled in Gordon Cooper's applied accounting program acted as trainers, offering individualized instruction using such popular programs as Lotus, WordPerfect, Pagemaker and Dbase III. Helping Kubiak is student Tony Winters.

## Walking On ...

Our beloved Hazel Christine Trombla Willmette, 90, passed away on October 25, 1993. Mrs. Willmette was born January 16, 1903 at Dale, OK. She had lived in Shawnee until 1950 when she moved to Oklahoma City, OK.

Mass of the Christian Burial was held at St. James Catholic Church, Oklahoma City at 10:00 a.m. on October 28, 1993 with Fr. James A. Kastner, officiating. Burial was at Calvary Cemetery, Shawnee, OK under the direction of Vondel L. Smith Funeral Home of Oklahoma City.

A tribal member, Mrs. Willmette was married to Louis Leo Willmette who preceded her in death in 1960. Mrs. Willmette was descended from the Trombla family of the Potawatomi tribe. Her grandfather was Louis Trombla, her father was Nicholas "Nick" Trombla, and her mother was Josephine Patterson Trombla.

She is survived by a son, Louis J. Willmette, of Oklahoma City, three daughters, Helen Hensley, Lawton, OK, Virginia Willmette, Oklahoma City, and Loretta Rard of Oklahoma City, a brother, Woodrow J. Trombla, Oklahoma City, a sister, Evelyn Paxton, Oklahoma City, 7 grandchildren and 15 great grandchildren.

Mrs. Willmette was very proud of her Indian heritage.

She attended most of the General Council meetings and Pow Wows and always voted in every election. The family still has the only original Roll Record Books that belonged to her father dating back to the 1800s. These records contained degrees of blood, descendants, descriptions of land or township, etc. Many Indians came from surrounding areas and from out of state to view the records.

Mrs. Willmette was a professional seamstress. She was loved by all who knew her. Our comfort is that she is with her mother whom she admired and respected.



Laura Ogeal Bourassa Maisch ("Ogeal"), 91, passed on August 12, 1993, at St. Luke's Hospital in

Kansas City, Missouri, after a long illness. She was a Citizen Band Potawatomi. Rev. James McKinney (Potawatomi) conducted Indian Services on August 14, 1993.

Ogeal was born in Kay County Indian Territory, now Oklahoma April 27, 1902 to Joseph and Addy Jane Bourassa. She was the granddaughter of Joseph N. Bourassa and Elizabeth Curley.

Ogeal married Carl Phillip Maisch on December 24, 1925 in Webb City, Oklahoma. They farmed in Newkirk, Oklahoma until 1935 when they moved to Kansas City, Missouri. Carl passed on in 1988. Ogeal is survived by her four children, Elizabeth Hancock, Gladstone, Missouri; Patricia Brollier, Bolivar, Missouri; Jerry Maisch, Kansas City, Missouri; Barbara Dzibinski, Wisconsin; 9 grandchildren and 17 great grandchildren.

She also leaves one surviving sister, Elizabeth Irene Johnson of Pawhuska, Oklahoma, and was preceded in death by her brothers: Andrew, Floyd and Dallas; and sisters: Ruth Foth and Josephine Lackey.

Fond memories of her will be cherished.

Until we're together again, Grandma, we'll miss you so much!



## George Godfrey joins Haskell teaching staff

Dr. George Godfrey, Villa Grove, Ill., has recently accepted a teaching position at Haskell Indian National University, Lawrence, Kansas. He will begin teaching in January 1994.

George is a Citizen Band Potawatomi from Oklahoma. He was Head Man Dancer at the Trail of Courage and has worked on the Trail of Death Commemorative Caravan in both 1988 and 1993. He has gotten a number of Trail of Death historical markers erected in Illinois.

An entomologist, George will teach Ecology, Natural Resources, Forestry Skills, and Soil Conservation.

George's wife is teaching in Illinois, so his address will remain Villa Grove, Ill., until her school is out next spring.

### A POEM

*As time passes, in the winds of hope,  
And as love, burns in my heart,  
Surely the spirit wherein, I am  
Shall unveil the face of God.  
This I see, and it is a fire  
And it turns the night into day.  
Ours is the heart of the beating drums,  
And unto us is life and freedom.*

Max F. Boatman (Bourassa)  
Nov. 16, 1993

## Speech, hearing program at Un. of Arizona seeks Native American students

The University of Arizona's Department of Speech and Hearing Sciences offers a unique educational opportunity for Native American students. For the past fifteen years, the United States Office of Education and the University of Arizona have supported the American Indian Professional Training Program (AIT) in Speech-Language Pathology and Audiology. The program provides financial, academic and socio-emotional support for the Native American students who choose to pursue careers in Speech-Language Pathology and Audiology. Graduates of the program are uniquely qualified to meet the needs of Native Americans with communication disorders. Current participants in the program include: Andrew Begay (Navajo), Jerelyn Dugan (Cherokee), Tricia Jojola (Isleta), Hilda Loretto (Jemez), Clarice Monteau (Chippewa Cree), Kevin Shot With Arrow (Oglala Sioux), Tad Williams (Walker River Paiute), and Maria Molina-Whillock (Pascua Yaqui). The AIT is now accepting applications for undergraduate and graduate students for the 1994-1995 academic year. For more information, please call: Betty Nunnery, Program Coordinator American Indian Professional Training Program Room 301, Speech Building University of Arizona Tucson, Arizona 85721 (602) 621-1969



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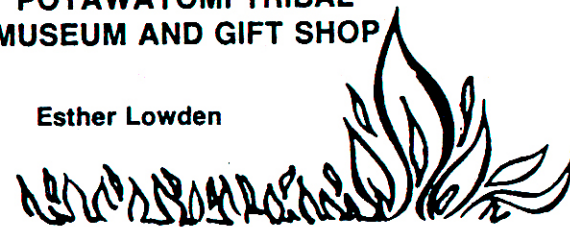
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## DENVER

As I sit here writing this, I am in the midst of preparations for the holidays. However, I know that by the time you read it, they will be over and I can only hope that you had the merriest holiday season ever and that all of your wishes came through.

Things have been rather quiet here at the office lately, although we are beginning to get more calls regarding scholarships. I have done what I could to assist our members and answer their questions or refer them to the proper people. I have had several requests for change of address. Thank you, as without the proper address we cannot contact you. Have not really been receiving many enrollment requests; maybe this isn't the season for new babies, but if you have one be sure and contact me.

Since we are the only Indian Tribe listed in the yellow pages, I do get a lot of interesting calls from members of various tribes wanting information on how they can prove their ancestry, which of course is very difficult to do except for referring them to their own Tribe for information on their requirements. One of the most fun calls I had was a little girl with a new puppy who wanted an Indian word for its name.

At this time of year, it is only natural that a little nostalgia creeps into my thoughts and I can't help thinking about some of the wonderful things that have happened to me this past year. Of course the Pow Wow in Shawnee is always a highlight of the year and the friends I met there and renewed acquaintances with is such a wonderful experience that I think about it often during the year.

I am still basking in the wonderful success of our own Regional Council meeting in September. It was so nice to see all of you again and is such a good excuse for us to get together. Isn't it fun to get together and spend the day with our Business Committee from Shawnee? This year too, I was honored to attend the Oregon Regional meeting and really enjoyed the Pow Wow format that they have there.

I think that the next big event we will have going here in this area will be the Denver March Pow Wow. I just found out that the dates for this impressive event will be March 18, 19, and 20. I hope that you will be able to attend at least one of the days, although I had so much fun last year, I may go all three days. If you want more information as the time draws near please let me know and also if you would like to go as a group we can arrange that too. The admission is very reasonable and for those under 6 and over 60 it is free. The food is excellent and the craft booths are always so well supplied with beautiful goods, not to mention the beautiful dancers and their impressive regalia.

Please let me know any suggestions you have for more get-togethers this next year and what else I can do to help you. As always, I look forward to your calls.

— Norma Whitley

## SOUTHERN CALIFORNIA

Bouzhoo from Pasadena!

On November 20th, a symposium was held in Los Angeles. Entitled "Native Americans in the Media," it was co-sponsored by the producers of the CBS television show "Dr. Quinn, Medicine Woman" and the Southwest Museum, where it was held. I as very honored to have been invited, as both media professional and Native American, to participate.

The stated purpose of the symposium was "to bring together members of the television and film community with Native American filmmakers and actors to facilitate the exchange of new ideas and resources." At first blush, it would seem there are some Anglo-European people out there who are committed to the accurate and respectful portrayal of Native American culture in movies and television.

Dr. Quinn star Jane Seymour gave a rather lackluster reading of prepared welcoming remarks, as though she were miffed that the scones were soggy. I didn't mind. I've been putting words into actors' mouths for years. Generally speaking, if it isn't written on a page for them, complete with parenthetical notations as to what emotions to portray, actors have neither anything to say, nor the conviction to speak with genuine emotion. Still, I was grateful that something, anything, was being said about Native people and their interrelationship with the most powerful tool of sociological change in the 20th/21st centuries, categorically known as The Media.

I was on the writers panel with film luminary John Milius and his co-writer Larry Gross (*Geronimo*), John Wilder (*Return to Lonesome Dove*), and Diane Frolov & Andrew Schneider (*Northern Exposure*). The person I was really impressed with, though, was the panel moderator — a cousin of ours from the Red Lake Ojibwe, Adam Fortunate Eagle.

You may have heard of Fortunate Eagle — he's the guy who went to the Vatican in 1973 and proclaimed upon his arrival that he had discovered Italy. Apparently he and the Pope got along fine, since his Holiness saw the irony in Fortunate Eagle's contention that Italy henceforth belonged to the people of Turtle Island.

Another fascinating (and very intelligent) cousin I met there is John Langellier of the Gene Autry Western Heritage Museum in L.A. Turns out he's a Potawatomi, and very interested in attending our regional council meeting next February.

In all fairness, the symposium was organized by some very sincere (and, of course politically correct) people. That fact notwithstanding, the up shot was that 1) the mis-portrayal of Native Americans in the media has been racist, insulting, degrading, caused inestimable damage, etc., etc : 2) they're real sorry, honest injun ... and 3) they promise, in the very near future, to reconsider the policy of hiring Italians, Mexicans, Cubans, Spaniards, and the occasional Pakistani snake charmer to play the few Indian roles being written. Hey, they've already stopped hiring Iraqis ... What do you people want? ... and in 1993, dynamic, talented Native actor Wes Studi still gets bottom billing in the title role as Geronimo.

### Announcements

In the San Diego area, the Museum of Man offers the following: **NEW EXHIBIT!** "FACT, FUN, FANTASY: NAVAJO PICTORIAL WEAVINGS FROM THE STEVE AND CLEVES WEBER COLLECTION." "Pictorials" are among the most intriguing of Navajo weavings, featuring scenes of life on the res; replicas of advertising slogans, early vehicles, and airplanes, birds, animals, and likenesses of the Dine deities, the Yeis. Open now through May 1st, "ARTISTS MEET ACROSS THE AGES," based on Elaine A. Moore's work on the cave murals from the Sierra de San Francisco, Baja de California Sur. The murals were left by the ancestors of the Cochimi. Another, opening December 18th, "WITH HOLES IN THEIR HEADS: ANCIENT PERUVIAN SKULL SURGERY." This fascinating exhibit reveals the ancient practice of trephination, or opening of skulls for therapeutic or ritual purposes. For information on M of M exhibits, call (619) 239-2001, and remember, bring your tribal ID card for free admission!

The Native American Ministry Project holds their NATIVE AMERICAN WORSHIP SERVICES every 2nd and 4th Sunday. They alternate between a couple of churches, one in Pasadena, and one in Long Beach. You're asked to bring a dish to share at the potluck that follows the service, and childcare is provided. For exact details, call Reverend Buddy Monahan (Choctaw/Maricopa) at (310) 670-5076 (office) or (310) 643-5793 (home).

The Fontana Native American Indian Center announces their Culture/Education programs: NATIVE AMERICAN CULTURE PROGRAM every Tuesday evening 6-9 p.m. and every Saturday 9 a.m.-12 noon. Instructors are Harold WithHorn (Hunkpapa Lakota), and Roy Wade (Choctaw). NORTHERN PLAINS SONG AND DANCE every Sunday at 2 p.m., potluck. Sweat Lodge Wednesday or Friday 7 p.m. The instructor is Orville Little Owl (Mandan, Hunkpapa Lakota), with Robert Jacobo, Taite Honidick, and others assisting. Native American Christian Spiritual Gathering every third Sunday, 5 p.m., potluck. The instructor is Kenneth Hood, Sr. (Shawnee). The Junior Rangers, (all youth welcome) meets every other Saturday 9 a.m. - 123 noon. For more info, call (909) 823-6150 or 350-6709.

The Second Annual Gathering of the Tribes PowWow, February 11-9-20, 1994, in the commons cafeteria at the University of California, Riverside. Note: Admission is charged - \$3 for adults, \$2 for children, but there's a door prize: The First Annual Whittier High Powwow February 26, 1994 (714) 441-0959.

### And a Few Reminders

Tutoring services are now available in both Orange and Los Angeles Counties - Free of Charge! Contact tutor coordinator Renee Dusseau, (213) 728-8844.

The Southern California Indian Center has an American Indian Senior Center in Garden Grove. Available to those 55 and older, it's a warm and friendly gathering place to make friend, share culture, enjoy a hot meal, and receive supportive services. Call (714) 530-0221 Monday-Thursday, 8 a.m.-4 p.m. for info.

Martial arts instruction is still available to native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8 p.m. very Thursday night.

The Southern California Indian Center, Inc. is sponsoring a pow wow dance workshop available to American Indian students (up through 12th grade). Included are traditional and fancy dance styles representing both Northern and Southern tribes. Also included is instruction on regalia design and construction. The classes will be held on Tuesday nights from 7 to 9 p.m. at the Southwest Museum in Los Angeles (just north of Dodger Stadium off the Pasadena Freeway). Call (213) 728-8844 for more information.

Are any of you bowling in the American Indian Bowling Association? If not, and you want to, call Betty Tsonetokkey at (818) 968-7691 for info.

Call your Southern California Regional Office for specifics on any of the above. Also, please let me know if you attend any of the events or if you use any of the services mentioned here. I want to know your opinions and will pass them along in this column.

And a special note; keep your wits about you when attending any of the events or classes listed here — there are unscrupulous people out there who are willing to make a buck off of traditional matters. Never pay money for anything considered sacred, including spiritual advice, sweat lodges, or sacred herbs. It's one sure way you know it's a phony offer ...

And remember, when attending any Native American event, wear your Potawatomi ball cap, tee-shirt, jacket, or button, all available through our tribal store. And get out there into that circle and dance! Let's let everyone know how proud we are to be Potawatomi!

Megwetch,

— Jeremy Bertrand Finch



## REGIONAL OFFICE REPORTS

### NORTHERN CALIFORNIA

Burzho from Northern California!

Merry Christmas! By the time this is out, the year will be almost over.

It has been filled with many blessings, and our wish is the same for the many out there.

Over the year many have called needing help with financial aid, job search and full medical benefits. I wish there were more facilities in Northern California; however, we make do with what's available. As to jobs and financial aid, I've only been able to refer you to state agencies, including the ones for Native American Affairs. If anyone knows of some type of job bank we could access in California to help our Brothers and Sisters, please give me a call.

This month was busy with attendance at several Native American cultural events at the local college. I've been blessed with opportunities to share some of our culture and spiritual teachings as well as other Native American culture with several classes also.

We are attempting to get assurance that Lake Yosemite will not be shut down Jan. 1, 1994 due to "budget constraints." I've been looking at alternative sites in the area in case this happens. We will be mailing out invitations toward the middle of January for the March "Meeting." I've had several offers to help and appreciate the offers. If you have a special need or know that someone does, please give me a call.

To our Business Committee, thank you for another successful year, and to the Regional Representatives, especially Jeremy Finch, thanks for all you've done for our people. Norman Kiker, who has shown a special blessing as our spiritual leader, many blessings in the coming year.

I have to say that the commentary Rocky wrote on our spiritual history and "Proud to be an American" were both inspired and inspiring. Thank you.

Remember this season for what it means, sharing and giving to those in need. Blessings to all.

Megwetch,

— Gary Bibb

### NORTHERN TEXAS

November was a busy month in the Dallas area celebrating American Indian Heritage Month. The 4th Annual Indian Art Festival & Market was outstanding in the display of craftsmanship that had been judged as well as for sale. It was inspiring to view the craftsmanship and to have an opportunity to speak with the artists. One of the ladies displaying and selling her work at the Art Festival and Market said it always turned cold on this weekend. This was no exception, sunny, but very brisk.

On the Saturday following Thanksgiving, my husband, daughter, Kati Lewis, and Marine son, Captain Kent Blair Lewis, went to the 3rd Annual Texas Red Nations Pow Wow. The weather had improved to a beautiful day, the attendance was good and everyone seemed to be having a good time.

Brooke and Ashley Anderson (daughters of Craig and Kim Anderson) have entered the youth art contest at the Indian Cultural Center of Dallas. Ashley won first place last year. The art contest has been held for four years and the winners will be announced December 18. I'm sure I'll be able to list them both as winners next month.

The exhibit at the Dallas Museum of Art on the American Indian Frontier will continue through February 6, 1994. Take advantage of any free time you may have over the holidays to attend this.

Neither rain nor sleet nor gloom of night can keep this carrier from his appointed rounds — my mistake, guess that's the mailman. But the people in the Dallas area bravely fought their way through sleet and ice to the Cowboy game. Did you see the game on TV? Reminded me of the hardships our ancestors endured for the first Thanksgiving. A local radio station reported that the first Thanksgiving feasts celebrated by the Indians and Pilgrims was not turkey, but various fish including eel which brought on discussions of what to do with the leftovers. Picturing eel hash did not do much for the appetite. Perhaps the history of this celebration is why Thanksgiving has always been a special day for me. Our family had a blessed Thanksgiving (we even remembered to serve all the food in the refrigerator), with all returning to their homes safely. I hope that your Thanksgiving was blessed and safe, also. And the Merriest of Christmas and a Happy New Year to you all.

Mark your calendar for 1994 Regional Meeting April 23, 1994.

— Marjorie Hobdy

### PHOENIX

Happy Holidays from Phoenix:

Hope everyone is in good spirits and had a wonderful Christmas. With our regional meeting right around the corner, I am plenty busy. Our regional will be at Kiwanis Recreational Park, 6111 S. All American Way in Tempe, Arizona, on January 22 beginning at 10:30 a.m. There will be signs up so look for them. I will also have some papers put together of our tribal members. I had had lots of members ask, How many members live here? Are there some who live around me? Some live so close to each other and don't even know it. This is so that you all could get to know each other better.

Also tribal members have asked me to come up with some ways so that more could get to go to the pow wow in Oklahoma. Well, I brought the question forward at our regional picnic and here are their ideas: Have raffles to where different members donate things such as a picture from an artist and so on. If this interests you please call me and I'll give you more info. Thank you for all the calls wondering where our regionals meeting was going to be. I have had a lot of you very disappointed due to the meeting being held outside. I value all of your input and will take it into consideration. If there are more of you who do not like them being held outside, call me and let me know. If there are enough of you who feel this way I'll bring it up to Rocky. I'll also bring it up at our regional meeting.

Have a very Merry Christmas!

— Gail Halterman



Philonise Kulani makes traditional Potawatomi dreamcatchers at Native American Awareness Day at Renton First Methodist Church in October

### OREGON

Bourzho:

As I sit here writing to all of you today, I am looking out at the beautiful Oregon countryside ... the trees have turned to a red and gold mixed in with the deep greens. The air is crisp and the nights colder. It's the time of year we begin to gravitate toward the warmth of the fireplace in the cool evenings ... but, most of all, it's the time when we begin to gravitate toward home gatherings. The excitement with the children ... the getting together to cheer on one's football team ... gathering together for the most important day of the year ... which is truly an American holiday and the time for family togetherness ... the holy Christmas and our Lord's birthday.

There are many different ways for people to talk with their Creator today. There are many different tools each of us use to talk with our Creator. For Native Americans, the Sweat Lodge and Pipe are two of the tools used in talking and praying to the Creator.

The Sweat Lodge was given to Native Americans thousands of years ago to use as a tool in prayer, purification and healing the body, mind, spirit and heart. The Sweat Lodge is similar in many ways to a church building, as it is a place of worship and prayer.

The Sweat Lodge represents many things to us. It is the womb of Mother Earth who gave life to us all. Everything used to build a Sweat Lodge came from Mother Earth and was living at one time. The frame of the Sweat lodge comes from red willow branches. These branches are tied together forming a dome which represents the ribs of Mother Earth. There are many things you must learn about the Sweat Lodge just as you would learn about a church you chose to attend.

The Pipe is also a tool used to pray and speak with the Creator. The Pipe was given to Native Americans to form a direct link between the people and the Creator. Tobacco is smoked in the Pipe and carries prayers to the Creator ... The Pipe represents many things to us. The Pipe bowl is usually made from Catlinite, which represents the blood of the people that has been shed in many years of suffering. The Pipe stem is wood and represents all living things on Mother Earth. Each pipe stem will have different things on them to represent special things to the one who cares for the Pipe. Feathers for the winged ones, fur for the four-legged, sage for the plants.

So many of the old traditions have been lost ... for those of you who still wish to learn, or, those of you who wish to pass on, please contact me. I want so to pass on our ancestors' ways to our young people.

However you worship, however you wish to celebrate our Creator's birthday ... Maxine and I want to wish all of you the most joyous holiday and happiest of New Years...

Megwich,

— Rocky Baptiste

Every evening I turn "worries" over to God ... he's going to be up all night anyway.

### REGIONAL COUNCIL MEETING SCHEDULE

Arizona .....	January 22, 1994
S. California .....	February 19, 1994
N. California .....	March 5, 1994
Washington .....	March 19, 1994
Texas (Houston) .....	April 16, 1994
Texas (Dallas) .....	April 23, 1994
Kansas City .....	May 14, 1994



## REGIONAL OFFICE REPORTS

### WASHINGTON

I hope you had a beautiful Christmas with a chance to spend time with family and special friends. And I hope that Santa was especially good to you!

I have been deeply warmed by the responses to the questionnaires I sent out to Tribal members in Alaska and Hawaii. Sharene Matsumoto of Kurtistown on the Big Island has written and sent photographs, including one of herself with a mynah bird on her shoulder! (I'm sorry I missed your phone call while we were on Kauai — I'd have loved talking with you) And Robin Taylor of Pahoa included shells and flower petals in her envelope (the shells even arrived unbroken)! I've had offers of help from Anchorage and Seward Alaska. I hope to get the chance to meet all of you; meanwhile, feel free to call me at the office.

In early November I was invited to attend a meeting of the Native American Urban Outreach Program in Seattle. This is a group in the process of reforming under new leadership. Their goal is to find a way to minister to Seattle's Native American population, whether the need is for food, clothing, job/educational opportunities or household goods. I see this as a way of locating needed assistance for the Potawatomi people in this area as well as a way of making good contacts which might be beneficial to all of us. I have been unanimously elected to the Board of Directors as of November 16. Several of the people already on the Board I have met elsewhere so will enjoy the opportunity of working with them. My hours in the Regional Office will go unchanged, 9-11 AM weekdays, Seattle time.

I had an opportunity to meet and listen to Wilma Mankiller, the Principal Chief of the Cherokee Nation in Tahlequah, OK. She has just published a book which is a combination autobiography/Cherokee history and was in Seattle on a promotional book tour. Her story is one common to a lot of us: removal, misunderstandings, pain. She's an interesting woman and I am glad I was able to meet her.

Did you have a female ancestor who went to school at Sacred Heart in St. Marys Kansas? Would you be willing to participate in a research project? Sister Marie Louise Martinez is researching the Catholic girls school in St. Marys and would be interested in your story. You can write her at 2734 Nashville Ave., New Orleans, LA 70115-7008. My great-great-grandmother Rachel Vieux Thurber was there.

A note to all my Vieux relatives: we did have an ancestor on the 1838 Removal (otherwise known as the Trail of Death). Chesaugan, father of Charlotte (wife of Louis Sr.) joined — or was brought in — on the 4th day of the removal with his family. His name is mentioned in the journal kept by William Polke who accompanied the Potawatomi during removal.

If you're in the Seattle area, an exhibit titled "Rites of Passage in America: Traditions of the Lifecycle" will conclude Jan. 30 at the Museum of History and Industry. It is an ethnically diverse presentation but offers a look at the Apache Sunrise Ceremonial (call 206-324-1126 for details). In Olympia an artwork exhibit titled "Sh3pscH31a (End of the Ancestors)" is on display at the Washington State Capitol Museum (call 206-753-2580). I've seen neither exhibit so really can't advise you. The Olympia exhibit ends Jan. 31.

Don't forget to RSVP for our March 19 Regional Meeting; the flyer will give you all the details. I'm planning a day that will be fun and informative but I need you to be there!

— Susan Campbell

### SOUTHERN TEXAS

We wish you a happy, healthy, prosperous and spiritually rewarding 1994 from Houston!

The year promises to bring many good things.

Larry Morning Star, Project Director of Intertribal Council of Houston's Native American Health Service Center, has grants in hand to complete the required Health Needs survey. This survey is required to obtain the Federal funds needed to staff, equip and maintain the Center. This Center is long overdue in our area, and it is very important that all Citizen Band Potawatomi people make themselves available to be included in the survey. Please call me, use the "800" number if yours is not a local call, and tell me you will participate if called upon for the interviews. Not everyone will be called upon, but we must have a sampling of our people to benefit from all the Center will ultimately offer Indian people in the Houston area. The numbers are 800-272-7957 or 356-7757.

I plan to have copies of the Houston area Business Directory for you when we meet in Council on April 16. There is still time to add your business card or brochure to the Directory. Mail them to me at 26231 Huffsmith-Conroe, Magnolia, Texas 77355.

Last year, we enjoyed traditional story telling, song and dance at our meeting in the park. This year I hope to have more information about what is going on in our Indian world today. We can talk about some of our needs and wishes, and share some ideas about how to avail ourselves of what is here for us. And introduce a few Indian games if time permits. Participating in games and sports has always been an Indian tradition.

We expect that our Tribal Chaplain Reverend Norman Kiker will be with us, and we look forward to his participation along with our Chairman Mr. John "Rocky" Barrett, Jr., our Business Committee, and Esther Lowden's excellent Tribal Store.

Use the 800 number or write to me, stand and be counted in the Health Needs Survey.

The big buck with half a rack has escaped local hunters thus far, and all the other animals and birds continue to be present and healthy here. I have noticed a great reduction in migratory birds, and I assume that is due to the loss of nesting sites and food in the flooded areas of the Midwest last summer. So much was lost, and some gain was made in washing out the toxins and pollution there. Mother Nature takes care of a lot of what we mess up. We need to be more mindful also.

Best wishes for the New Year to you all.

— Lu Ellis

### MIDWEST

A new year is upon us. I certainly hope everyone had a wonderful holiday season. The powwow that was held in November was a great success. We had about 250 people in attendance, people from all different tribes. I saw a lot of old friends and met a few new ones. The pot luck dinner also a big hit, lots of food for everyone, thank you to everyone who brought a covered dish. I'm sorry the Christmas party didn't go through as planned, but we'll shoot for it again this coming Christmas.

The Inter-tribal Indian Society along with myself and other members of the Potawatomi tribe performed another dance exhibition again on November 29 at Bell Hall in the Eisenhower Auditorium at Ft. Leavenworth, Kansas. It was about an hour long demonstration. It was a large theater which seats about 1400 people. The audience must have really liked us, they gave us a standing ovation!

I want to remind everyone about our Midwest regional council meeting on May 14 this year. Mark your calendars now and make plans to attend, you'll be glad you did, it is always a great time for everyone. I'll have more to tell you about this in the coming months.

Something coming up on April 23 through August 21, at the Kansas City museum at Rockhurst College (south Campus) will be a world-class bicultural exhibit. Visitors will view Catholic and Native American histories. The encounter between Christian missionary and Indians sparked a confrontation and dialogue between sacred worlds. This exhibit tells the story of Father Pierre Jean De Smet and the Salish, Kootenai and Coeur D'Alene Indians and unfolds in nine dramatic scenes, augmented by video, music and scent. More than 200 objects drawn from 40 loan sources in the United States, Canada and Western Europe are presented, 85 percent of these have never been exhibited before. Reservations are required, call the museum at (816) 483-8326.

Until next time, peace be with you, keep in touch!

Megwetch,

— Maryann Frank

## LETTERS TO THE HOWNIKAN

### Thanks for scholarship

Dear Citizen Band of Potawatomis,

I would like to thank you for the financial aid I received for my first term of college. Western Oregon State College has been really great to me so far. I've met many new friends, and I even enjoy a few of my classes.

I am currently involved in Multi-Cultural Student Union (MSU) which is a club for any student who wishes to learn about other cultures. This club puts on many festivities, including a Cinco De Mayo day, African American month and Native American Month.

The Native American month is this January, and at the end of the month we will be holding a pow-wow on campus, with drums, dances and concession stands. It should be a lot of fun to put on. There is only two other Native-American students here, so we have a lot of planning to do. Since I have helped my grandfather with the Oregon Regional Pow-Wow, I have a better understanding of what is required, and how much work it takes to put one on.

I would like to thank you again, and I'll write later to tell you how our Pow-Wow went.

Sincerely,

Jason Kilby  
Western Oregon State College  
Monmouth, Oregon

### Thanks for coverage

Dear Editor,

Thank you for all the coverage you have given the 1993 Trail of Death caravan from Indiana to Kansas. It is my hope that because of your support we will have more members of the Citizen Band tribe with us when we dedicate new markers, slated for 1998.

I especially appreciated Bill Wamego's interview with Mary Farrell and its inclusion. As I read it, I could hear Bill speaking. He is such a delightful and

interesting person I wish everyone could meet him and get to know him as I have. He is definitely one of our treasurers!

I hear such good comments about HowNikan from non-tribal members to whom I've passed on subscription information. From Indiana to Kansas to Washington State I've received compliments on the fine job you do and want to take this opportunity to pass them on!

Sincerely,

Susan Campbell  
Washington State  
Regional Representative

### Thanks for newspaper

Dear Editor:

Enclosed is a donation in appreciation for the way the HowNikan keeps the tribal members informed of our "Past, Present and Future." I would specially like to thank the nice lady (Mary) I talked to on the telephone. She was most helpful.

I was born in Oklahoma City, grew up in Noble where my grandfather Theodore A. Pearce taught me about my Potawatomi heritage for which I am proud.

Today I am retired, my wife and I live in the Chicago area close to our family.

Thank you,

Sincerely,

Paul E. Courington  
Wadsworth, IL.

### Hopi newspaper killed

Dear Hopi Tutu-veh-ni Reader:

We are sorry to inform you that the Hopi Tribal Council no longer supports a free press on the Hopi Reservation.

As of December 1, 1993, the Hopi Tribal Council refused to fund the Hopi newspaper. We are proud to have built an effective community newspaper and we thank you for your support of the past years.

Sincerely,

Catherine Elston, Editor



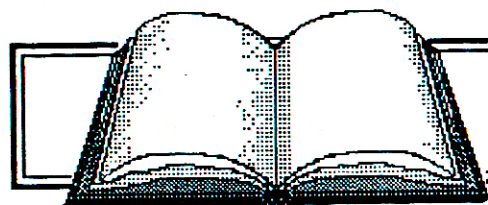
# Celebrating The Season



*Employees of the tribal administration and their families enjoyed a festive Christmas party at Fire Lake Restaurant Dec. 20. Tribal Chairman John A. "Rocky" Barrett is pictured above welcoming the many guests and thanking employees for their hard work and dedication during the past year. At right, Committeeman Hilton Melot, center, his wife Romona, left, and Vice Chairman Linda Capps pose after enjoying a big meal. Below left, Accounting Director Carolyn Sullivan and her husband Charlie visit with Museum Curator Esther Lowden and her husband Nobbie, right. After dinner many of the guests enjoyed dancing to recorded music.*







## For the record...

### Business Committee Meeting August 31, 1993

Present: Chairman John A. Barrett, Jr., Vice Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry Motley, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Tribal Health Programs Director Joyce Abel.

Chairman Barrett called the meeting to order at 5:30 p.m.

Hilton Melot moved to approve the minutes of the July 22, 1993 Special Business Committee meeting from Thursday, August 26th, 1993 to Tuesday, August 31st, 1993; Linda Capps seconded. Passed 5 in favor, 0 opposed.

After a presentation by Health Programs Director Joyce Abel, it was the consensus of the Business Committee for Ms. Abel to seek data necessary to put together a Compact of Self Governance between the United States of America and the Citizen Band Potawatomi Indian Tribe of Oklahoma and to explore all potential areas of funding for contract in other types of primary health care for a hospital facility in the immediate area and all prospective areas of funding that would be available for the possible acquisition of the health facility adjacent to tribal property. Linda Capps moved to approve plan of operation for the tribal pharmacy services; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #94-10 enrolling 9 tribal member eligible for enrollment under previous guidelines; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #94-11 enrolling 25 descendant applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #94-12 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve Resolution #94-13 enrolling 25 descendant applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #94-14 enrolling 25 descendant applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve Resolution #94-15 enrolling 26 descendant applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #94-16 enrolling 25 descendant applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve Resolution #94-17 enrolling 19 descendant applicants; John Barrett seconded. Passed 5 in favor, 0 opposed.

A Resolution was presented to the Business Committee pertaining to the relinquishment of Amanda Grace Wamego from the Citizen Band Potawatomi Indian Tribe of Oklahoma. Bob Davis moved to table the Resolution pertaining to Amanda Grace Wamego, a 13-year-old, until she reaches the age of majority and then she can make the decision whether or not she wants to be enrolled with the Citizen Band Potawatomi Indian Tribe of Oklahoma; John Barrett seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve the renewal of the contract for Attorney General David McCullough; Bob Davis seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve amendments to Sections 503, 537, 540, and 605 of the Tribal Criminal Codes of the Citizen Band Potawatomi Tribe of Oklahoma; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to reaffirm the amending of Ordinances; John Barrett seconded. Passed 5 in favor, 0 opposed.

Business Committee recessed at 7:40 p.m.

Business Committee reconvened at 7:46 p.m.

John Barrett moved to invite Catherine Young to the next Business Committee meeting. Ms. Young is working on her Doctorate Dissertation and researching the Citizen Band Potawatomi; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to adjourn Business Committee meeting; Jerry Motley seconded. Meeting adjourned at 7:52 p.m.

### Business Committee Meeting November 30, 1993

Present: Vice-Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Tribal Rolls Director Mary Farrell; Guests: Mr. and Mrs. Raymond Knight, Robert Knight, Tribal Attorney General David McCullough and Catherine Young of Tulsa. Absent: Chairman John A. Barrett, Committeeman Jerry Motley. Vice-Chairman Linda Capps called the meeting to order at 6:40 p.m.

Hilton Melot moved to approve the minutes of the August 31, 1993 Business Committee meeting; Bob Davis seconded; Passed 3 in favor, 0 opposed, 2 absent.

Bob Davis moved to approve Resolution #94-21 changing the mandatory Business Committee meeting date from Thursday, November 25th to Tuesday, November 30th, 1993; Hilton Melot seconded. Passed 3 in favor, 0 opposed and 2 absent.

Hilton Melot moved to approve Resolution #94-22 authorizing the relinquishment of Tommy Wayne Pahmahmie and Patricia Mary Pahmahmie; Bob Davis seconded. Passed 3 in favor, 0 opposed and 2 absent.

Hilton Melot moved to approve Resolution #94-23 enrolling 13 members eligible for enrollment under previous guidelines; Bob Davis seconded. Passed 3 in favor, 0 opposed and 2 absent.

Bob Davis moved to approve Resolution #94-24 enrolling 25 descendant applicants; Hilton Melot seconded. Passed 3 in favor, 0 opposed and 2 absent.

Linda Capps moved to approve Resolution #94-25 enrolling 25 descendant applicants; Bob Davis seconded. Passed 3 in favor, 0 opposed, 2 absent.

Bob Davis moved to approve Resolution #94-26 enrolling 26 descendant applicants; Hilton Melot seconded. Passed 3 in favor, 0 opposed, 2 absent.

Hilton Melot moved to approve Resolution #94-27 enrolling 24 descendant applicants; Bob Davis seconded. Passed 3 in favor, 0 opposed, 2 absent.

Bob Davis moved to approve Resolution #94-28 enrolling 26 descendant applicants; Hilton Melot seconded. Passed 3 in favor, 0 opposed, 2 absent.

Linda Capps moved to approve Resolution #94-29 enrolling 24 descendant applicants; Hilton Melot seconded. Passed 3 in favor, 0 opposed, 2 absent.

Business Committee recessed at 9:41 p.m.

Business Committee reconvened at 9:57 p.m.

Linda Capps moved to adjourn Business Committee; Hilton Melot seconded. Meeting adjourned at 10:00 p.m.



## A Potawatomi welcome to these new members

### Enrollment - November 30, 1993

#### The following new members were enrolled under previous guidelines:

Daren Matthew Abella  
Linda Loretta Webb Weaver  
Colleen Rae McCormack Filiatrault  
Karen Denise Copp  
Henry Berton McCauley  
Larry Francis Wano  
Gene Gregson  
Christy Faye Wano  
Claudia Jean Gregson Morlan  
Carla Denise Gregson Ott  
Gary Michael Gregson  
Jacqueline Fay Baxter Daugherty  
Donald Earl Daugherty

#### The following new members were enrolled by descendancy:

Bryant Duncan Eyster  
LaCresha Johnne Shadden Welch  
Joshua Allen Seeley  
Tyler Wayne Weaver  
Joely Ann Martin  
Robert Anthony Martin  
Timothy Bryan Nunnally, Jr.  
Britney K. Blake  
Christen Renae Brannon  
Casey Nicole Brannon  
Matthew Dwayne Burleson  
Samantha Rose Orr  
Joshua Alec Mathis  
Cassidy Cerise Petree  
Paul Alan Rhodd  
Barbara Aline Edgar  
Cindy Lynn Edgar  
Gaila Sue Stover Hatler  
Michael Stephen Hatler

Ariel Lynn Hatler  
Jimmy Floyd Henry  
Melissa Kay Bourbonnais  
Heather Elise Sisson Villarreal  
Craig Thomas McCormack  
Christina Dawn McCormack  
Nicole Ashley Filiatrault  
Mark Allen Sepulveda  
Joseph Henry Rhodd  
Alyssa Lauren Rhodd  
Taylor Maxine Rhodd  
Cheyenne Lee Williams  
Timothy Levi Bennett  
Randy William Hulin  
Christopher Pierre Nestell  
Lisa Michelle Buchanan  
Prescott Woodrow Houston  
Samantha Rose Kiker  
Benjamin William Vance  
Mariah Kay Clagg  
Kerwyn Michael Fox  
Jennifer Susan Jacques  
Andrea Lynn Glanville  
Addison James Glanville  
Justin Ray Mefferd  
Jeramie Don Mefferd  
Jody Jeremiah Green  
Tracy Richelle Rayfield Stanford  
Dina Paige Sisson Geremia  
Tracie Lynn Buchanan Watkins  
Amanda Danielle Watkins  
Erick Sawyer Watkins  
Susan Kathleen Vaillette  
Amy Lynn Vaillette  
Russell Dwayne Shields  
Seth James Shields  
Shane Jake Shields

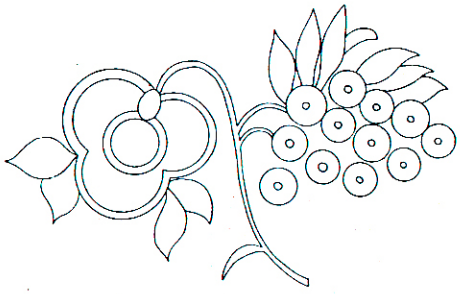
Andrew Parker Horton  
Joseph Thomas Horton  
James Lloyd Horton  
Sherrine Lynn O'Brien Russell  
Michele Lee Martin  
Henry Harold Hester  
Paul Alan Kennedy  
Dominick Joseph Lemas  
Erin Nicole Lemas  
Jean Marie Bluthardt  
Julia Janelle Bluthardt  
Stephen Wayne Hull  
Bryan Keith Noel  
Brandy Marie Noel  
Skylar Elizabeth Marlow  
Grady Ray Black  
Misty Dawn Underwood  
Jeffries Lee Abbott  
Diana Jean Fields Paschall  
Robin Shawn Paschall  
Preston Steven Gray  
Kimberli Lynn White  
James Brian Kohler  
Nicholas Paul Brandt  
Annabelle Gail Brandt  
Kaitlin Renae Rumpf  
Joffa Hilary Blackwelder Pressler  
David Don Wesselhoft  
Christopher Dan Wesselhoft  
Kevin Dwayne Wesselhoft  
Joseph Dean Carrier  
Scott Lee Featherston  
Whitney Amber Heer  
Inyat Liselle Rana  
Sarah Emily Rana  
Omar Alam Rana  
Jonathan Troy Favrow

Rory William Peddicord  
Hannah Leah Peddicord  
Tucker Elliott Peddicord  
Ronnie Dale Frazier  
Cheyenne Nicole Lucas  
Jamie Rakell Moon  
Tanner Dakota Henry  
Christy Michele Minshew  
Jeanna Lyn Morlan  
Jennifer Lyn Morlan  
Jean-Michelle Marie Ott  
Elizabeth Janea Ott  
Matthew Thomas Ott  
Kelly Hope Anderson  
Ronald Edward Mulanax  
Michele Lee Martin  
Hilary Leah Bixby  
Wesley Jay Stone  
Michael Brian Anderson  
Gregory James Smith  
Daryl Shawn Stockdale  
Richard Isaac Stockdale  
Penny Louise Brewer  
Bryce Alexander Fronstin  
Jeremy Joe Bollinger  
Lindsay Jean Bollinger  
Kaci Rose Bollinger  
Angela Lee Pappan Shafer  
Joanna Marie Shafer  
Jerry Glen Shafer, Jr.  
Christine Ann Fitzmaurice  
Tonya Lynn Miller  
Tina Marie Miller  
Robert Paul Cuellar  
Jeffrey Paul Gregson  
Joshua Gene Gregson  
Jeremy Michael Gregson

Juliette Lyn Gregson  
Jessica Dianna Gregson  
Krisha Cheyenne Rhodd  
Michelle Renee Lewis  
Stephen Aubrey Novak  
Aubry Ann Novak  
Michael Edmund Novak  
Maria Noel Kelley  
Quinten Ray Martin  
Alan James Depel  
Sage Harrison Houser  
Boothe Madison Houser  
Jason Earl Daugherty  
Kari Marie Daugherty  
Laura Jeanine Anderson  
Amy Lynn Reed  
Gary Ray Hopcus, Jr.  
Curtis Scott Hopcus  
Cory Seth Hopcus  
Gina Rae Duvall Broyles  
Jamie Nicole Broyles  
Michael Andrew Hull  
Michael Thomas Hull  
Daniel James Hull  
Justin Lee Hull  
Patrick Wayne Hull  
Dylan Ray Jones  
Brandon Dean Moews  
Robin Annette Copeland Babb  
Erin Nicole Winter  
Lisa Kay Williams  
Charlse Deanne Fry  
Patricia Kay Lewis  
Floyd Edwin Lewis, Jr.  
Justin Lee Pahmahmie  
Eric Lee Pahmahmie  
Brandon Kyle Smith  
Michael Cory Smith



# POTAWATOMI SCRAPBOOK



## Growing Up Potawatomi

By TOM T. HAMILTON

**Editor's Note:** The following is a speech given by a tribal member before the Fulton County (Indiana) Historical Society on Feb. 28, 1993. It was reprinted in the society's November 1993 newsletter.

Hello, my friends. Or in Potawatomi: "Bourzho Niconi" or "HowNiKan."

This is a quote: "My name is Abraham Burnett (originally Non-Wesh-Mah). I was born in the month of November 1812 ... I reside in Shawnee County, Kansas. I am a Potawatomi Indian. I am a full blood Potawatomi. I was born on the north side of the Tippecanoe River near a little place called Muncie, in the state of Indiana."

When I first read these words, having moved from Oklahoma where many of the Potawatomi had been removed from Kansas, I was dumbfounded.

The person who spoke these words in a deposition in 1870 shortly before he died at age 59, was my great-great-grandfather. I had thought the Potawatomi were mostly from Michigan and northern Illinois around Chicago. And he is telling me in this deposition, in a court case in which he was to serve as a witness in a land dispute, that he was born very near to where I have by sheer chance returned. And this is after an absence by any known Potawatomi tribal member of nearly 150 years.

At the age of 28, I and my young family had left Oklahoma for a more promising future up north. First we lived 20 years in a Chicago suburb; me working for International Harvester's advertising department in Chicago's downtown Loop, and then for agricultural advertising agencies. Later I formed my own advertising agency, and later sold it in order to take an offer as general manager of an in-house ad agency at Chore-Time Equipment and Brock Manufacturing in Milford, Indiana.

When I came here in 1978 to consider the job and the location, I had never seen such a beautiful area, nor felt more at home or more comfortable anywhere I had ever been. I accepted the position and bought a house on Tippecanoe Lake northeast of Warsaw. So, it seems, after my people had been driven out of Indiana and the Tippecanoe River area in 1838, 140 years later, in 1978 I had come back!

I have still not been able to pinpoint a little Indian village called Muncie—I know it's not present-day Muncie, Indiana, because that's on a different river. But it must have been somewhere that the Tippecanoe River travels west for there to have been a north side. It seems that would most likely put Nan-Wesh-Mah's birthplace somewhere between Tippecanoe Lake (the headwater of the river) and near where the river enters Fulton County and turns south. Maybe I'll never know exactly where it was he was born. But he goes on in his deposition to give some more information about his origins:

He states that his father was named Shau-que-be, and his mother Cone-zo-qua. She was the granddaughter of principal chief, or Cachem Chief, Anaquiba of St. Joseph, Michigan, who had died in 1790. Her father was Anaquiba's son, Chief Chebass.

"When we moved from Muncie we moved up to the Potawatomi village on the St. Joe River between the mouth of the St. Joe River and a little village called Niles in the state of Michigan ... From Niles we moved farther up the St. Joe River to a little place called Bertrandville and not far from what is now South Bend, Indiana."

He states that his father was killed at this time, and his grandfather Chebass took him to Fort Wayne, where he "remained for two winters." He was placed with an uncle, a half-white/half-Potawatomi trader named Abraham Burnett, who apparently was a part of the "French settlement" trading village at Fort Wayne.

He stated that, after he had been with his uncle Abraham Burnett a year, "There was a ceremony of adoption by Abraham Burnett other than saying that he adopted me. Abraham Burnett, George Cicot, Joseph Barron, the interpreter, and a large number of other men came there and in the presence of General Tipton Abraham Burnett pointed to me and said to my Grandfather, I am going to take him as my son and he then took a medal and hung it about my neck saying he was going to send me to school. Abraham Burnett, General Tipton, George Cicot, and my Grandfather took us to the school in Kentucky."

He was probably 12 years old when he went to the Choctaw Academy in Kentucky. The Potawatomi tribe paid for a number of Potawatomi boys to attend this academy for 5-year "hitches." There they received a rounded education, including a good background in English, arithmetic, and other subjects as any non-Indian would receive in any other boarding school of the day.

By the way, I discovered my great-grandfather's words, the deposition referred to, in the archives of the Fulton County Historical Society. Unknown to me, it had been placed there some years before by a cousin of mine, who had found the original in a courthouse in Kansas.

It's a good thing he learned English at the Choctaw Academy, because he was then able to teach it to his children, and they to their children. Because once they were placed in schools, neither they nor any other Indians were allowed to speak their own languages nor practice their own cultures or native religions.

(With your indulgence, I quote from a book by Chief Dan George, a chief of the Co-Salish tribe of North Vancouver, on the seacoast of western Canada, who I met one time. His book is titled "My Heart Soars." On page 41 he says:

"Soon it will be too late to know my culture, for integration is upon us and soon we will have no values but yours. Already many of our people have forgotten the old ways. And many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to bleed and die alone.")

A U.S. congressman who represents U.S. Samoa recently was quoted as saying, "Our first policy as a nation was to kill the Indian, kill them all. That was followed by the policy of assimilation. After assimilation, the policy was, 'Let's terminate them as tribes.' That didn't work, so we're now in the process of restoring dignity to the Native American community," he said.

My great-grandfather's forebears managed to survive the worst that the American government — federal, state, and local — could do to kill them all. They, as a people, survived the terrible wars, modern weapons, and great armies of the white settlers. Then my great-great grandfather himself survived assimilation. However, he was forced to become a farmer in Kansas after he arrived there on the infamous "Trail of Death" march in 1838. But he lived a hard and painful life as a made-over "white man" and died young, at age 59. His life was filled with manipulation of his people by the dominant culture. The government tried mightily to destroy their tribal government. In Kansas, the so-called "Mission Band of Potawatomi" was split up when the Santa Fe Railroad people decided they wanted part of their land, which they promptly sold to white settlers at great profits.

A number of the Potawatomi "traded" their Kansas land in 1861 for land mostly unsuitable for anything in what came to be called Potawatomi County, Oklahoma. With the land trade came U.S. Citizenship as part of the deal. Thus, U.S. citizenship was sold. And their tribal government lay in shambles until the 1980s. My Indian ancestry stems from this group.

My grandmother, Mary Magdeline Burnett, told me of their several trips back and forth from Kansas to Oklahoma by wagon, crossing swollen rivers. She was to attend school at St. Mary's in Kansas, living during the summers with her cousins at her uncle and aunt's large home in Wichita. Her uncle, William Griffinstein, an Austrian or German, as the founder of Wichita and married her father's sister, a Potawatomi. A bunch of cousins stayed the summers there, and unknown to the adults, swam in the family's water supply tank in the attic of the home! The family spoke German or Austrian, and she did too, but not Potawatomi. One of her playmates was George Wesselhoft, the child of William Griffinstein's bookkeeper, William Wesselhoft, who had emigrated from Vienna, Austria. They later married. Their oldest child was my mother, Emma, born in 1898.

About the only thing I was taught about my Indian ancestry as a child I learned from my grandmother. I was fascinated by the fact I was part Indian, though in Oklahoma in those days you didn't go around admitting it to some people. People hated Indians, at least those with a lot of Indian blood. They served the same purpose for the ignorant and insecure that blacks served in the South or that Eastern Europeans served in the North.

I attended high school operated by the Benedictine Monks, St. Gregory's College high school, in the 1940s, at Shawnee, Oklahoma, in Potawatomi County. The Benedictines had originally come from France in 1875 and opened an Indian boarding school called Sacred Heart in Potawatomi County in about 1880. It later taught both Indians and whites, as "surplus" Potawatomi lands were again taken by the government and given to white settlers flooding in. One of those white settler families was the Hamiltons from the now-famous town of Hope, Arkansas. Their farm adjoined my grandmother's allotment of 80 acres, which her husband George Wesselhoft farmed. Both grandfathers died young, in their 30's.

I later got a degree at Oklahoma State University and attended graduate school. I was, I believed, prepared to survive in the competitive world of the 20th century. And I have survived pretty well.

(Please allow me to quote again from Chief Dan George's book, page 92, which might be named "Prayer of the Modern Indian":

"Oh, Great Spirit! Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me once again live in harmony with my environment. Let me humbly accept this new culture and through it rise up and go on. Like the thunderbird of old, I shall rise again out of the sea; I shall grab the instruments of the white man's success — his education, his skills. With these new tools I shall build my race in to the proudest segment of your society. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land.")

My grandmother taught me a little about her grandfather's life in Kansas. She never discussed, and no one ever discussed, the shameful and degrading time when the people were all rounded up like cattle and herded to Kansas from their homeland. They were ashamed of being forced to be treated like this. Those who went through it probably never got over it.

My great-great-grandfather Abram Burnett, like many Indians of a great degree of Indian blood, had no tolerance for alcohol. He was an excessive drinker. He was always a very large and robust man, over 6 feet tall, and reputed to be the "strongest man in Kansas." In his later years he became quite heavy.

His wife put up with a lot, but stuck with him till the end. One night when he was out "with the boys" an argument broke out, and then a fight. He supposedly killed a fellow Indian drinking companion. Potawatomi law was invoked. The next morning he had to go sit in the cow-lot with a blanket over his head and wait for the irate relatives of the dead man to deliver a fatal blow — if no one delivered to them suitable gifts that would make them forgive the incident. His wife delivered gifts, and they were accepted. But she let him

Continued on page 10





# National News

## New book tells of Cherokee Nation's struggle to rebuild

How can an ethnic group survive removal from its ancestral homeland and face the task of rebuilding an entire society?

The Cherokee Nation offers a compelling example of cultural survival in the face of political domination.

In *After the Trail of Tears: The Cherokees' Struggle for Sovereignty, 1839-1880*, the late William G. McLoughlin tells the dramatic story of how the Cherokees rebuilt their society and continued to fight for autonomy after they were forcibly removed from the southern Appalachians and resettled in what is now Oklahoma.

The book, which will be published next month by the University of North Carolina Press, is the last work by McLoughlin, the country's leading authority on the Cherokee Nation. The manuscript was completed just before his death in January 1993.

The Cherokees were long regarded by whites as one of the "civilized" tribes. The Cherokee Nation had its own constitution, which was modeled after that of the United States, as well as its own elected officials and legal system.

But their status as a civilized tribe did not protect them from

the Indian Removal Act of 1830, which called for the resettlement of southeastern tribes.

The forced march to Oklahoma, called the Trail of Tears, decimated the Cherokee population; 4,000 of 18,000 members did not survive the journey.

Despite such hardship, the Cherokee Nation enjoyed a gradual rebirth of its economic and political stability in the years leading up to the Civil War. Once settled in Oklahoma, they reestablished their legislative and judicial systems and replaced the missionary schools with their own public school system.

They also continued their long struggle for self-government under their own laws. Although the idea met with bitter opposition from frontier politicians, settlers, ranchers, and business leaders, the Cherokees continued to lobby Washington for political recognition.

According to McLoughlin, "There were few better statesmen and diplomats than the Cherokee chiefs and delegates to congress in these years."

But with the coming of the Civil War, the Cherokees faced a split over the issue of slavery. Like other southeastern tribes, the Cherokees had adopted slavery and large-scale agricul-

ture in the eighteenth century as part of their acculturation process.

An internal conflict erupted between full-blood Cherokees, who did not own slaves and supported the Union, and mixed-blood Cherokees, who did own slaves and sided with the Confederacy.

The Nation eventually signed a treaty with the Confederacy, but when the Union army invaded Indian Territory, the Cherokees were divided again, and nonslaveowners took up arms against their slaveowning neighbors.

After the war, political conflict between full-blood and mixed-blood factions continued. The Nation also suffered new hardships caused by an influx of settlers and the expansion of the railroad into their territory.

McLoughlin brings the story up to 1880, when the Nation's fight for the right to govern itself finally ended in defeat at the hands of Congress, despite longstanding promises that the Cherokees' land would remain theirs forever.

Regardless of their ultimate failure, the Cherokees enjoyed some remarkable success.

"It is astonishing that the Cherokee Nation survived so

long," writes McLoughlin, "given the intense forces working against it from the outside and the equally intense factionalism that wracked it from within."

William McLoughlin as a prolific scholar and acknowledged authority on the Cherokees. A professor emeritus of history and religion at Brown University, he was author of seventeen books and numerous articles on American history and religion.

*After the Trail of Tears* (\$17.95 paperback, \$39.95 hardcover) is available at bookstores or from the University of North Carolina Press. Toll-free credit card orders: 1-800-848-6224.

### Morningstar event set for Phoenix on March 4 & 5

Amerindian, Inc. wishes to announce its upcoming Morningstar Celebration World Dance Championships and Arts Festival.

This spectacular celebration will be held at the Arizona Veterans' Memorial Coliseum (1826 West McDowell Rd.) in Phoenix, Arizona on March 4th & 5th, 1994. Anyone interested in American Indian culture or

presentations is welcome. The public is welcome.

The best American Indian Dancers in the world will compete in 9 dance categories for the title of 1994 World Champion and a share of over \$50,000 in prize money.

Invited Native American drum groups include: White Fish Bay of Ontario, Canada... Cozad of Anadarko, Oklahoma... Black Lodge of White Swan, Washington... Mandaree of Newtown, North Dakota... Stoney Park... of Morley, Alberta Canada... Red Bull of North Battle Ford, Saskatchewan, Canada... and Bad Medicine of Carnegie, Oklahoma.

The Festival will showcase American Indian Artist in the fine and market Arts areas in both traditional and contemporary art forms. Featured throughout the event will be entertainment and educational presentations featuring storytelling, arts, dance and music. Native foods will be available in its Indian village.

American Indian Artists are invited to participate. Booth spaces are still available.

For further information write or call the Morningstar Celebration of the American Indian, P.O. Box 10432, Scottsdale, AZ 85271-0432 - (602) 396-3333.

## Growing Up Potawatomi — continued from page 9

sit in the cow-lot three days and nights before she broke the news to him. It interrupted his drinking only a short while.

Indian people have come a long way since those days, at least most of them have. The Citizen Band Potawatomi of Oklahoma were luckier than most, after all. Most, in the early days, intermarried with white neighbors, many got an education, and the members were thus pretty much "assimilated" into white society, like in my own family's case. But that still did not end them as Indians as the government had hoped.

Today they are almost like any other people you may see. They are found in all walks of life and in all parts of America, and the world. The great drought and the great depression in the 1930's proved that Potawatomi County, Oklahoma, could not support farming. Potawatomi people were part of the great migration out of Oklahoma. Some today are well-educated with even doctorate degrees. Nearly all have at least a high school diploma. They embrace every profession and trade. Most of our people are talented in some form of art. They all, however, have one thing in common: they are proud of their Potawatomi and Indian heritage. So the government's policy of "assimilation" did not rid the world of Citizen Band Potawatomi.

Some other Indian peoples have not been so fortunate. Many of the Sioux of the Dakotas have been pretty much without opportunity and without hope, on their reservations. The Potawatomi of Upper Michigan, and many other groups, have suffered similarly. I myself have seen the discrimination and contempt visited on the Sioux, and on many other peoples in other places, including Oklahoma. And this is strange, because a large proportion of Oklahoma's citizens can trace their roots back to Indian ancestors. But the discrimination still persists even today, just as it does against other minorities.

But it is getting better, I believe. Most people are not as ignorant or as fearful of the Indian minority as people once were.

It was once so bad that I can remember an argument among my own brothers and sisters as to our inherited degree of Indian blood. Some were arguing, and were quite hopeful of convincing the others, that we weren't quite as much Indian as others of us believed. I, who liked to wear a feather and breechclout during the summers, was stunned and hurt. I took this — perhaps too emotionally — as a denial of our Indian blood.

Now these same siblings seem more proud of their Indian blood. In fact, a couple of years ago one of them wore an Indian "ribbon shirt" and moccasins and took part in the Indian dancing at the Fulton County Trail of Courage event.

At that moment I came to believe that America was changing for the better.

I am perhaps more proud of my Indian ancestry than some of my other blood, but have no real reason to be. I am also Austrian or German, Scotch, and, some believe, Irish. I, who am also not free of prejudice, have been known to argue with my siblings that we are not as much of some of these as they believe! After all, it was some of these who did things to the Indians that later generations would become ashamed of.

But whatever you are, you can take pride in it. Not all of any race is all good or bad — the are just people trying to get by. Study your roots. There you will no doubt find both heroes and scoundrels, and a lot in between. And this also holds true for Indians.

Perhaps we have truly reached the fourth stage that the U.S. congressman from Samoa talked about: after trying to kill them, trying to assimilate them, trying to terminate them a tribes — and all these failing — maybe we're now in the process of "restoring dignity to the Native American community."

Because there is much that we as modern World Citizens can learn from American Indians and many other Aborigine cultures and religions:

- We have already learned how to form a democracy from the Iroquoian Confederacy.
- We can learn to respect the earth and its creatures, that the earth does not belong to us — rather that we belong to it.

(Again I quote from Chief Dan George, page 67: "The wild beauty of the coastline and the taste of sea fog remains hidden behind the windows of passing cares. When the last bear's skin has been taken and the last ram's head has been mounted and fitted with glass eyes, we may find in them the reflection of today's memories. Take care, or soon our ears will strain in vain to hear the creator's song.")

What else can we learn from Native Americans and other so-called "primitive peoples"?

- We could learn respect for our elders and the wisdom and tolerance that their experience teaches ...
- We could also learn respect and tolerance for the opinions of others and the religious and social beliefs of all people.
- We could re-learn respect for other people's property and the rights that people have to enjoy the property they have worked for and earned.
- Most of all we must learn never to let governments, or anyone else, treat any minority whether black, brown, yellow, pink, or red, like governments have treated people, and are treating them even today. We must always speak out and be prepared to fight, if necessary for the life and liberty of all our fellow man.

These are my thoughts on what it means to be of American Indian ancestry today.

Thank you, my friends, for letting me talk with you and for the kindness of your attention



# State News

## Warner is new director of state Indian Affairs Commission

The Oklahoma Indian Affairs Commission has appointed Barbara Warner as Executive Director in a unanimous decision made during their November 16 Board Meeting. Kirke Kickingbird, Kiowa, Vice Chairman of the Commission, stated, "I am pleased to announce that

Ms. Barbara Warner will be the first female to hold the position of Executive Director since the Commission was created in 1967. The decision is based on her experience and ability."

The appointment came as a result of the resignation of the former Executive Director,

Nathan Hart, Cheyenne, who left the Commission to enter into an investment partnership. Mr. Hart, who was the youngest person to ever serve as Executive Director, has served in that capacity since August of 1990.

Ms. Warner, an enrolled member of the Ponca Tribe of

Oklahoma who refers to White Eagle, Oklahoma, as "home," was selected to succeed Mr. Hart after a review of her qualifications was made during an executive session at the November 16 OIAC board meeting. Shelly Crow, who chairs the Oklahoma Indian Affairs Commission, as unable to attend the Commission meeting because of a family medical emergency. When she was notified of the selection after the Commission meeting she said, "I'm sorry I could not be present at this historic commission meeting, but I had indicated my choice of director to the commission members. Our new Executive Director has served as Deputy Director of the commission since March, 1993, and has made major contributions to the Oklahoma Indian Affairs Commission during these few months of her employment. She was the logical choice and the right choice."

"Ms. Warner had strong support from everyone associated with the Commission," noted Nathan Hart, the retiring director. "I strongly recommended her as my successor. She has brought new energy to the commission. She can complete some of the projects we've worked on and I expect her to bring new ideas and new initiatives to serve the best interests of the tribes in Oklahoma."

Ms. Warner's educational qualifications include an M.B.A. in business Management and bachelor's degrees in Sociology and English. She has worked in tribal governments, in a university setting, and in the private and public sectors. An accomplished proposal writer, she has

generated successfully funded proposals totaling more than \$2.5 million just in the past two years for various tribal organizations.

Vice Chairman Kickingbird described the transition as well timed. "We are sorry to lose Nathan and commended him for his contributions to the Commission. Nathan scheduled his resignation so that Barbara takes over as we are planning our activities for 1994. She knows what steps to take with respect to appropriation needs and program planning."

The Oklahoma Indian Affairs Commission members present during the selection of the new executive director were Mildred Cleghorn, Ft. Sill Apache; Ed Wilson, Cheyenne-Arapaho tribal Chairman; Don Greenfeather, Chairman of the Loyal Shawnee; Greg Pyle, Assistant Chief of the Choctaw Nation; and Kirke Kickingbird, Director of the Native American Legal Resource Center at Oklahoma City University Law School.

Other members of the Oklahoma Indian Affairs Commission include Shelly Crow, Second Chief of the Muscogee (Creek) Nation; John Ketcher, Deputy Chief of the Cherokee Nation; and Leonard Biggoose, former Chairman of the Ponca Tribe. Oklahoma Senate Bill 113 changed the structure of the Commission in 1992 to include representatives of several state agencies as ex-officio members to increase coordination of state projects with the tribal governments in Oklahoma. This same bill transferred authority for the selection of Commission staff to the members of the Commission.

## Oklahoma Seminole chief meets actor

(From *Cokv Tolvme*, Seminole Nation of Oklahoma, Nov. 1993) — What would you do if a major college invited you to participate in a homecoming parade, meet actor Burt Reynolds, watch the nation's #1 ranked football team and — all your expenses were paid?

Principal Chief Jerry Haney accepted a similar invitation from the FSU (Florida State University) Alumni in October. The outcome of his visit proved more rewarding than expected.

"My visit was exciting as well as productive," said Chief Haney in a meeting of tribal program directors. "I was able to secure three scholarships with the university and we exchanged ideas that would profit the tribe financially."

The Chief pointed out the university has used the name "Seminoles" for years, which earns an estimated \$5 million annually. It is his plan to penetrate that market in hopes of stimulating the tribe's economy.

"We are examining different production techniques using various artworks," he added. "And, at this stage, we don't know how many jobs this project could create."

His visit wasn't all business as FSU Alumni members provided a tour of the university's campus, stadium and athletic facilities. Florida State spent an estimated \$100 million dollars recently on athletic programs and stadium renovations.

The following day the university held its annual football homecoming festivities. The day began with Chief Haney leading a host of floats and marching bands in the homecoming parade. After the parade, the Chief met with FSU Alumni member and actor Burt Reynolds. Reynolds starred in such movies as "Smokey and the Bandit," "Cannon Ball Run" and "The End" as well as the hit TV series "Evening Shade."

Their meeting centered on protesters, denouncing the university for using the name "Seminoles" as a mascot. Reynolds assured Chief Haney the university held the title "Seminoles" in the highest honor. As a gesture of good faith, the actor guaranteed the Chief the

university would provide financial assistance to Oklahoma Seminole students who attend Florida State University.

"We look forward to working with university officials in preparing an education program."

Maybe this will inspire a few of our young tribal members to continue their educations," Chief Haney said.

The tribe and the university are currently working on details for three three scholarships.

## Bambi living at Choctaw resort

(From *Bishinik*, October 1993) — A young deer, christened Bambi by resort workers, can be found almost any time of day at either the front door or the back door of Arrowhead Resort Hotel (owned by the Choctaw Nation of Oklahoma). Bambi hears the crackle of cellophane (signaling crackers, preferably with peanut butter) and comes running. A lot of the time he is lying in the shade by the lodge, watching through the window for a visitor to come and give him a "between meal snack." He has so many friends willing to give him treats, he can afford to be picky about what he eats.

If Bambi turns up his dainty nose at regular saltines, someone rushes to get some sesame wheat crackers, or the cheese-n-peanut butter crackers from the vending machine.

In fact, his eating habits have earned him the nickname of "Moocher" from some of the people at Arrowhead. The Pittsburg Senior Citizens have lunch at the lodge restaurant each Wednesday and enjoy feeding and petting Bambi.

During the hot summer months, Bambi stayed in the shady woods all day, but now that the temperature is cooling off, he is willing to visit the Senior Citizens at lunchtime, specially now that he knows they have lots of love and lots of snacks to share! The Choctaw Seniors enjoy Bambi's company as much as he enjoys their gifts of food.

"He acts like a puppy," said Viva Moore, manager of the resort. "He comes when you call him, loves children — he'll jump and play with them, and he loves to be petted." It is obvious that Bambi loves Viva. When he sees her come around the corner, he ignores everyone else and goes straight to her.

A former manager of the resort bottle-fed Bambi when he was just a baby. Now about a year old, he has his first set of antlers, still in velvet.

## Free health care for Indians part of Clinton plan

(From the *Cherokee Advocate*, Dec. 1993) — American Indians will continue to receive free health care under President Clinton's Health Security Act reform legislation, said Cliff Wiggins, assistant to the director of the Indian Health Service (IHS) in Rockville, Md.

Wiggins gave a presentation at the Cherokee Nation tribal complex Nov. 2 regarding how the Clinton administration's proposed Health Security Act will affect IHS and care provided to American Indians.

"American Indians and Alaska Natives who are now eligible to receive services also will be eligible to receive services according to the current version of the Health Security Act," Wiggins said. "This will guarantee a level of care to Indian people not based on availability of funds."

Wiggins said American Indians would be able to enroll in the IHS program to receive services at an IHS facility, a tribal health care facility or an urban Indian program. These programs are collectively known as I/T/U. American Indians who enroll in an I/T/U plan will continue to receive free services.

According to Wiggins, Clinton's proposal is based on the concept of prepaid health care. Individuals can choose to enroll in one of many health care programs known as alliances. The premiums for enrolling in these programs will vary according to the type of services the program provides. Employees will pay for 20 percent of

the health care premium and their employers will pay 80 percent. Indians enrolled in an I/T/U program are not subject to insurance premiums, co-payments or other costs, Wiggins said.

If American Indians enroll in a health care program other than IHS, they must pay the same average amount for services as non-Indians, Wiggins said. Individuals cannot be enrolled in IHS and another health care program simultaneously. However, services provided by tribes to the members, such as the community health representative program and water and sanitation services, will not be affected.

Individual prices will vary depending on the type of health care program chosen. Once the proposal is implemented, persons will be enrolled in the plan of their choice for one year. After a year they may choose another plan.

Other health care plans cannot contract with an I/T/U program to provide services for non-Indian clients unless the I/T/U decides that contracting would not diminish the services provided to American Indians at that facility, Wiggins said.

According to Wiggins, IHS facilities must meet the certification requirements listed under the universal health care package by January, 1999.

Wiggins said the Health Care Security Act is subject to Congressional approval and may undergo major changes before becoming law.



## HOWNIKAN

PEOPLE OF THE FIRE

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## TNT unveils Native American initiative

Turner Broadcasting System, Inc. unveiled the debut presentations of its company-wide Native American initiative when Turner Network Television's (TNT) cinematic exploration of American Indian history bowed in December, on the heels of Turner Publishing's *The Native Americans* — the definitive history of American Indians, lavishly illustrated with maps, charts, photos, reproductions from distinguished historical and

contemporary artists, and art specially commissioned to reconstruct ancient ways of life.

On December 5, TNT premiered *Geronimo*, a true tale of epic courage, grace and the American frontier produced by Norman Jewison's Yorktown Productions and featuring an all Native American cast headed by Joseph Runningfox (Pueblo) and August Schellenberg (Mohawk).

The Broken Chain, which followed on December 12, starred

Buffy Sainte-Marie (Cree), Wes Studi (Cherokee), Floyd Red Crow Westerman (Sioux), Pierce Brosnan (Lawnmower Man, Noble House) and Graham Greene (Oneida) in the poignant true story of the Iroquois League of Six Nations and its chain of peace. Also starring are Eric Schweig (Inuit) and J.C. White Shirt (Arapaho, Hidatsa, Mandan), who play two young Mohawk men with conflicting allegiances. Lakota Woman, the true story of Mary Crow Dog and the siege at Wounded Knee, debuts in 1994 with Irene Bedard (Inupiat, Cree) in the title role.

In October, 1994, TBS Superstation presents the initiative's cornerstone, *The Native Americans*, a three part, six hour documentary of Native American history that tells the story of all Indian nations from the perspective of the American Indian. Jonathan Taplin is the series' executive producer.

Three directors are working to create the complete, two hour segments. John Borden directs the first presentations, which will focus on Native Americans of the Northeast and Southeast regions of the U.S., Phil Lucas (Choctaw) directs the second evening, covering the Southwest, Northwest and California. Finally, George Burdeau (Blackfeet) directs the final segment of *The Native Americans*, focusing on the Plains. Oren Lyons (Onondaga), John Mohawk (Mohawk) and Alfonso Ortiz (Tewa of San Juan Pueblo) are three of several key advisors in the overall development of this historical series. Finally, CNN Special Reports has begun research on *The Invisible People*, an unprecedented 20 part series to air in the fourth quarter of 1994. *The Invisible People* will examine in detail contemporary issues of native American life.

### Entries now being accepted for Red Earth film, video contest

Oklahoma's Red Earth Indian Center is currently accepting entries for the 1994 American Indian Film & Video competition. The best in Native American films will be featured during the 1994 competition scheduled Jan. 31-Feb. 6 at the Red Earth Indian Center located in 10-acre Kirkpatrick Center museum complex, 2100 NE 52nd Street in Oklahoma City. The film and video competition is designed to recognize entries that preserve and portray the Native American way of life — past, present and future.

Entries are due by Jan. 17, 1994, and must focus on American Indian history, arts, culture, myths, social issues or evolving visions. Awards will be presented for both Indian produced and non-Indian produced films in drama/short feature, feature film, documentary/short, documentary/long, experimental/visual art, animation/graphic art, commercial/promotion, and broadcast journalism categories.

"All semi-finalists will be judged and screened at the Kirkpatrick Center Theater Jan. 31-Feb. 4 by judges of regional and national reputation," said Patrick Whelan, chairman of the competition. "Winners and special merit recipients will be showcased on Feb. 5 and 6 during the seventh annual Red Earth Native American Fair.

"The winners will be featured again during the Red Earth Festival June 10-12 in downtown Oklahoma City," he said. "We anticipate excellent representations of Native American filmmaking, and invite the public to view these films."

Entries must be submitted on one-half inch VHS tape, and must not have been previously entered into the competition. Entries should be mailed to the 1994 American Indian Film & Video Competition, Red Earth, Inc., 2100 NE 52nd Street, Oklahoma City, OK 73111. Brochures detailing all entry requirements can be obtained by calling Red Earth, Inc. at (405) 427-5228.

The 1994 American Indian Film & Video Competition is sponsored by Red Earth, Inc., International Photography Hall of Fame, and the State Arts Council of Oklahoma.



Pow wow chairman Joe Cozad and his wife Kim

## Golden age dance contests to return to tribal pow wov

Continued from page 1

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As for the competition, last year's new Golden Age contests w return, with \$5,000 in prize money offered. Golden Age women m. compete in cloth or buckskin categories, and men in straight, traditior or fancy dancing. First, second and third places in those events w receive \$500, \$300 and \$200 each.

Junior boys events will include straight, fancy, traditional and gra while junior girls may compete in cloth, buckskin, fancy shawl or jing dancing. Adult women will compete in cloth, buckskin, fancy shawl jingle categories, and men in straight, fancy, traditional or grass dar ing.

Other details will be worked out in coming weeks, such as the nam of drums and any special events. Tribal members planning to attend t pow wow are encouraged to make motel and camping reservations w in advance.